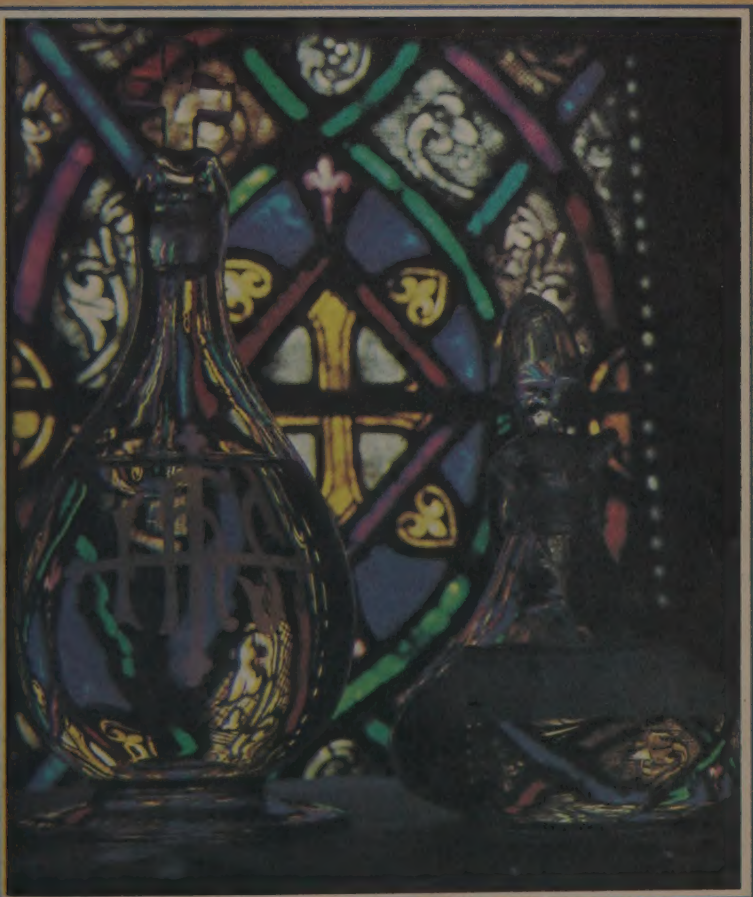


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# Anglican Digest



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## THE ANGLICAN DIGEST

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# The Anglican Digest

*A miscellany reflecting the words and work of  
the faithful throughout the Anglican Communion.*

## Mission

"STAY IN THE CITY until you are clothed with power from on high." The first charge of Jesus to his disciples was to wait ("wait for the promise of the Father") before they went on to fulfill the second command of universal mission: to preach the gospel to the ends of the earth.

For "those that wait upon the Lord shall renew their strength." The wind of mission which blows through the world from the time of Pentecost, like a tornado, has a still center. The hot air of mere enthusiasm generally floats heavenwards where it is no earthly use. It is the wind of the Spirit, however, which blows where it wills, gently bending all before it, like heads of corn, bowed in worship. Worship and witness always belong together: it is the stillness of contemplatives (like Mother Teresa) which silences the endless chatter of programs and committees, bearing love and grace to wherever there is need.

Stop, look, and listen. Be still and silent. Only then shall we hear with clarity the directions for navigation, as the sails fill out with the wind of the Spirit, empowering the Church on its worldwide voyage of pentecostal mission.

— The Rt Rev Michael Marshall, Episcopal Director



# Newark Report on Sexuality

A 15-PAGE REPORT presented to the annual convention of the Diocese of Newark suggests that the Episcopal Church should recognize and affirm non-marital sexual relationships.

In a comment to a national news service, the Rt Rev John Spong, diocesan bishop, said, "I find it difficult to believe that a church that blesses hounds in a Virginia fox hunt can't find a way to bless life-giving, lasting relationships between human beings."

— *The Living Church*

## Some Responses to the Newark Resolution

Statement by the Bishops of the IV and VII Provinces

BELIEVING that the church must, at all times, provide for its members "clear guidelines for Christian behavior, reflecting both the love and judgment of God" (in accordance with Resolution D-95 of the 1976 General Convention), and believing that the present social scene in the United States calls for special attention to standards of sexual morality, we the undersigned, Bishops of the Episcopal Church, offer the following statement of our convictions on that matter.

Granted that perfection is beyond the reach of flesh and blood and that no human relationship is without sin, one of the nearest approaches to God's intention for his human creatures lies in the union of male and female in marriage. Such marriage, following biblical and traditional Christian teaching, is, by intention, faithful, lifelong and monogamous. This sexual relationship, and no other, may receive the Church's blessing.

Having stated one of the moral norms by which we Christians are judged, we would now stress the love through which, after every failure, people are forgiven and restored, if they truly repent. There should be no end to the understanding, the forgiveness, or the love and pastoral care offered by Christian people to those who find themselves unable to live within the moral norms of the faith, so long as those norms are honored and upheld. This condition is necessary lest love turn to sentimentality,

forgiveness be rendered meaningless, and pastoral care prove injurious rather than helpful.

We call upon our fellow bishops of the Episcopal Church to join us in confronting the moral confusion which presently exists in the minds of many Christian people as a result of the so-called "sexual revolution" in American society. Let us honor our responsibility to maintain at all times "clear guidelines for Christian behavior, reflecting both the love and the judgment of God."

---

Bishop Spong's article "Sexual Ethics" written at the request of the Standing Commission on Human Affairs and Health of the General Convention of the Episcopal Church and published in the February issue of *The Episcopalian* is a tragic introduction to the Commission's planned study on issues of human sexuality.

It appears by the omission of His very name in this study that our Lord was not invited to the conference table.

— Elizabeth J. Buxton, lay Episcopalian

The biggest changes in religion since the Reformation lie dead ahead. Traditionalists — believers in constants, in overarching value systems — are going to get together, one way or another, and teach as they have not taught for years.

— William Murchison, *The Dallas Morning News*

These are dangerous times. These are days of great potential. Uninvited they have come. Can we read their signs? For many in our midst, inclusive lectionaries and liturgies which name God in ways contrary to the example of Scripture would be impossible to use. The acceptance of the freer and unusual sexual proposals concerning extra-marital sex would shock countless numbers and tragically empty the pews . . .

— The Very Rev John H. Rogers Jr, Trinity Episcopal School for Ministry

# A Sermon Based on St Matthew 5:27-29

*Jesus said, "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."*

I NEVER CEASE to be amazed about the way the world works. Two weeks ago a newspaper had an article about the Diocese of Newark voting to do a study about sexual ethics, including the possibility of the Church blessing unmarried relationships.

I believe - I could be wrong - but I believe that I know where the push is coming from. Our society is one in which many heterosexual people are living together without benefit of clergy, and some homosexuals are demanding legal "marital" status. And we are not talking about just others, we are talking about our families and our friends.

On this Sixth Sunday after the Epiphany (the very day, by the way, this resolution is under debate in Newark), the Gospel appointed to be read throughout the whole Church is this passage from the Sermon on the Mount. Jesus con-

trasts the principles by which personal relationships are to be regulated in the new Kingdom of God with the teachings of the ancients.

In the old Law, adultery was condemned, but visiting a brothel, while less than ideal, was not adultery. Adultery was only committed if a woman had a living husband. Jesus said that *lust* is the basic issue, and that it is forbidden regardless of marital status. He talks about plucking out our eyes, another way of saying that nothing should be cherished which leads one to sin, whether that be occupation, social position, family, or whatever. He is using this metaphor in the same way in which we say, "I'd give my right arm to..." How are we to reconcile these positions? Or what answer can we give in reply?

I want to say first of all that I do not question the faithfulness of those who have asked for the



debate. To ask is to seek the guidance of God. Thank God for that.

My uneasiness over the matter relates to the feeling that I have that, once again, the world is about to speak to the Church, rather than the Church speaking to the world. Instead of the leaven of this new eschatological Kingdom of God permeating the world, it feels as if the world is going to attempt to leaven the Kingdom. And I am worried that the loss will be profound.

The Scriptures and the Church understand the tensions of Christian living. I personally like the way it is expressed in the First Epistle General of St John.

My little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins (2:1-2a).

Whosoever is born of God doth not commit sin: for his seed remaineth in him: and he cannot sin, because he is born of God (3:9).

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful

and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us (1:8-10).

St Paul reminds us that there is still death, anguish, and sin in the world - even for those who are of the new creation: "And the God of peace shall bruise Satan under your feet shortly." (Romans 16:20). The desires of the flesh and the desires of the spirit are opposed.

One answer is to appear to eliminate the struggle. Lower the standards. Justify ourselves by our own efforts, meager as they are. Declare that which is immoral, moral. Eliminate our need for God. *Start* with forgiveness, ignore the judgment, encourage mediocrity, complacency, and self-indulgence.

In the life of a family, as I understand it and try to live it, that kind of thinking would be a disaster. It is my calling as a parent to hold the standards high, and yet let nothing stand in the way of my acceptance and love. It is tough. But it is absolutely essential.

I believe that this is what the Sermon on the Mount proclaims, as well as this little Epistle of John. The requirement and possibility of sinlessness are affirmed, pointedly

and graphically. At the same time, St John refuses to permit any person to say that they are without sin. *The problem is solved in the central paradox of the Gospel.* We are called to a sinless life — and we are assured of the forgiveness of God in Christ when we fail.

It is a paradox. The Divine Righteousness of God condemns sin to the Divine Mercy...as it forgives it, as we are confronted with it, as we are saved from moral discouragement and despair...and all of it *without* relaxing the moral demands that make for Christian character and validate faith by works.

We are then driven into the arms of Christ when we make our relationship to Him as heart of our life, rather than our own ego. There is power in us that assures victory even when we fall into sin. For, as the Prayer Book teaches us, we then are called upon to "repent and return to the Lord".

My friends, consider what it means to be called to this New Kingdom of Love. Hear the demands of God coming from His Love on the Cross, do not soften

them. If you are promiscuous, repent. If your business dealings are improper, repent. If your personal relationships are distorted, repent.

I worry about us when our worldly standards are substituted for the demands of God and our need of His Christ. I am absolutely certain that when we fail, God will nestle us in His arms of love and, through his forgiveness, restore us to life.

I close with these words of St Patrick:

I bind unto myself today  
The power of God to hold and lead,  
His eye to watch, His might to stay,  
His ear to hearken to my need;  
The wisdom of my God to teach,  
His hand to guide, His shield to ward;  
The word of God to give me speech,  
His heavenly host to be my guard.

(The Hymnal 1982, No 370)

— Preached at the Church of St Michael and St George, St Louis, by the Rev Edward L. Salmon Jr on the Sixth Sunday after the Epiphany 1987 (edited)

One of my favorites, from a Methodist minister, is that the principal difference between an Episcopalian and a Baptist is that you can call the Episcopalian by name in a liquor store.

— Richard Allin in  
*The Arkansas Gazette*



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# "The Cultural Captivity of the Church"

A National Conference of  
Witness to Biblical Christianity  
Sponsored by The Anglican Institute  
December 6, 1987 - Advent II

*New York City - St Thomas Church*

*Sarasota - Church of the Redeemer*

*Denver - St John's Cathedral*

*St Louis - Church of St Michael and St George*

*El Paso - St Francis-on-the-Hill*

Details in next TAD

# An Episcopal Approach to Evangelism

ALL CHRISTIANS AGREE that evangelism is part of our calling. The disagreements are about method and response — how do you do it? and what response is appropriate?

TO MANY EPISCOPALIANS, "evangelism" means manipulation, shrill confrontation, and heavy pressure. That is because, for some Christians (and especially fundamentalists) salvation is synonymous with conversion. In their view, it is a confession of faith (often referred to as 'taking Christ as your personal Savior') which brings about salvation. Evangelism, as done by them, is intended to produce the required confession of faith. Because they see the confession of faith as crucial, they think doing it is more important than the method used to get you to do it; better some pressure and manipulation than no confession.

THE EPISCOPAL CHURCH has a different slant on all of this. Salvation, we say, is a *process*, not

a one-shot event. It is *corporate* as well as individual. We don't say, "I *am* saved." We say, "We are *being* saved." Salvation isn't complete until we are caught up in the vision of God. Fundamentalists often teach that people are saved *from* the world. We don't teach that the world is evil, only that it is fallen and alienated. God's work is not saving people from the world, but *saving the world* itself from aimlessness, despair, and alienation. Conversion, to fundamentalists, is often like a change of citizenship; you leave the world and enter the Church. We see it more as a *recognition* of the fact that everyone lives by the love of God, even the hostile and unbelieving; it is a kind of clarification and maturing, but not necessarily a drastic dislocation. It is coming to discern, trust, and value the love by which we live, and coming to respond appropriately to it in worship, giving, service, ministry and mission.

THERE'S ANOTHER IMPORTANT DIFFERENCE, TOO. We are a *sacramental* Church. The sacraments, especially Baptism and the Eucharist, do not merely symbolize the love of God; they also *give* it to us. They are real events: something happens in them to us which is *more* than just feeling. Fundamentalists reject the sacraments. For them, the grace-filled encounter is *personal* religious experience. In practice, this often amounts to a kind of 'salvation by feeling.' You *are* saved if you *feel* saved. We, in contrast, think of salvation more *objectively*. Salvation depends on the will of God. Our feelings are important, but they are *our* feelings, and not indicators of whether the Lord is loving or angry with us. Further – and very important – God is not fickle. He is *faithful*. When we are baptised, when we eat and drink at the

Lord's Table, we are *assured* of God's love and good will toward us, just as we are when we hear or read his Word in Scripture. In the Sacraments and in Scripture the Word is Christ himself, in whom God has *demonstrated* his love for us. For us, the appropriate attitude is joyful confidence, not fearful anxiety. This confidence is not canceled by times of anger, depression, or even despair. Rather, this confidence is an antidote for depression and anxiety. Even though other things may go wrong, the Lord does not fail us. Our problem may be not *seeing* this, which is different from not having it.

Coming to faith is not a matter of changing God's mind about us. It is a matter of changing our perception of how things are.

— The Rev W. C. Morris, Jr,  
Rector, All Saints' Church, River  
Ridge, Louisiana



*The Flying Angel* is the 129-year-old logo of The Missions To Seamen, the worldwide outreach of the Anglican Communion serving the moral, spiritual, and physical needs of seafarers and their families in over 300 ports. The Angel design was inspired by Revelation 14:6.



# The Holy Eucharist

*O holy Banquet, in which Christ is received, in which the memory of His passion is renewed, in which the soul is filled with grace and a pledge of future glory is given us, alleluia.*

*O HOLY BANQUET, in which Christ is received . . .* A holy banquet is prepared for us. Our thoughts go back into Biblical history and we see the children of Israel traveling through the wilderness with God their leader and nourisher. "He made a remembrance of His wonderful works, being a merciful and gracious Lord. He has given food to them that fear Him." The manna in the wilderness was an incontestable proof of divine Providence. And it foreshadowed a future reality, since Jesus said: "Moses did not give you bread from heaven . . . This is the Bread that has come down from heaven — not as your fathers ate manna and are dead. He who eats this Bread will live forever."

We Christians are more fortunate than the children of Israel; a Table is made ready for us, too, in the wilderness of this life.

Daily we are nourished with Manna, a Manna that surpasses the manna of Moses in a twofold way: it is a living Bread and it gives Life.

*The memory of His passion is renewed . . .* In these few, common words lies imbedded the whole story of redemption. We see the tree of knowledge in paradise, the first sin, all the sorrow of unredeemed mankind. And then we see the "Servant of God" coming to earth, Christ Jesus. The crib is His cradle, the Cross, His deathbed. With royal dignity, though not without bitterest suffering, He takes upon Himself the punishment of death. After three days He rises again and soon ascends triumphantly into heaven. He died that we need not remain dead forever. He rose as the firstborn from the dead so that we may rise. He ascended into heaven, blazing the way for our

entrance. All this — life, death, resurrection, ascension — is comprehended by the liturgy in the words, "the passion of Christ."

*The soul is filled with grace . . .*  
Again we must go back to the cradle of humanity. Man is in paradise. God most lovingly provides for him in all respects. But when Adam and Eve sinned, God drove them out of paradise and place cherubim and a flaming sword at the gate; for now they were not to eat of the tree of life and live.

Yet God sent a Redeemer who willed to take sin away and restore life to man. It is through the waters of baptism that we are born unto life everlasting. Yet as our first parents in paradise needed the tree of life to preserve their preternatural gifts, so we need the tree of the Cross as our tree of life, and its branches hang heavily laden with fruit. That fruit is Holy Communion, the means to retain the divine life received in baptism.

*The pledge of eternal glory . . .*  
St Thomas directs our gaze toward the endless future. Will there be a Eucharist, a Bread of Angels, a Bread from heaven in eternity? No, the Holy Eucharist is only for earthly pilgrims. St Paul stated this very clearly: "As often as you eat

this Bread and drink this Cup, you show the death of the Lord, until He comes." Therefore, with the



the Lord's Second Advent, the sacrament of the Holy Eucharist will cease.

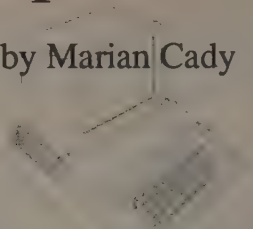
Christ Himself related the manna in the Sinai desert to the Eucharist. In an extended sense the Church foreshadows the kingdom of God perfected in heaven. The Church upon earth is a type of the heavenly Jerusalem. And the Eucharist, too, is a foretaste and type of the coming heavenly banquet.

Of this everlasting blessedness the Eucharist is also the pledge or seal. Christ could not have put it more precisely: "He who eats My flesh and drinks My blood hath everlasting life; and I will raise him up in the last day."

— St Clement's Church, Philadelphia, Pennsylvania

# Meditating at a Computer Terminal

by Marian Cady



THE DEVELOPMENT of personal computers has, for many of us dramatically changed the way that we work. Most of us find that we have far less personal interaction with people at work than we had several years ago. This is largely because we spend most of our time sitting at computer terminals in small cubicles, creating computer programs or writing instruction manuals for the electronic products we build.

I enjoy my job and the people I work with, but sometimes feel that amid the profusion of computers and other electronic equipment, God isn't as close to me there as he is in other places. That feeling is intensified because of its contrast with the warmth of my home life and church community. However, I have found ways that I can create at work some of the closeness to God that I experience elsewhere. If you have ever felt those same feelings, you might find some of these suggestions useful.

## 1) Bring Christ into your own workspace

Think of ways that you can bring Christ into your own particular workspace, whether it is a private office, a cubicle, or a desk in a huge room full of people and ringing telephones.

## 2) Select a Godly password

Every time you log into your account, you will reaffirm your relationship with the Lord, and you will be reminded that God is with you always, *wherever* you are.

I know a computer programmer who, when he was a student



customized the login program for his account only. Each time he turned on his terminal, the screen displayed a different Bible verse; his password for logging in was the identity of that verse (e.g., John 15:3).

### **3) Keep a religion file in your computer**

Most people who use computers have at least one file in which they keep personal correspondence and other non-work-related writings. Reserve one of your word-processing files for scripture readings, prayers, and short simple meditations.

Whenever you get frustrated because of a stalemate in your writing or programming, log out of your work file and call up your religion file. Instead of a coffee or cigarette break, take a spiritual break.

Create your own prayers and meditations to put in your file. They may be as specific and personal in content as you want to make them.

For Episcopalians, *The Book of Common Prayer* contains a number of intentional prayers, each titled by topic and comprising less than a hundred words. Copy into your meditation file those prayers that have particular meaning for you, and label each prayer as is done in the BCP (e.g., For Guidance).

However, I suggest that you make a modification. These prayers are all written in the plural voice, because they are usually used in corporate prayer involving the whole congregation. If the prayer is written in the plural voice, change all the "we"s, "us"s, and "ours" to the singular "I", "me", and "mine". You will be surprised at the way this change will intensify your focus on the prayer each time you read it. You will feel that the prayer is intended only for you. A friend suggested that I also read the General Confession (p 331) in the first person. He called it a "real zinger."

### **4) Keep a computer record of your spiritual journey**

You can also use your religion file to record your spiritual journey. If you usually eat lunch at your desk, call up your religion file and reread your journal while eating.

Because God's kingdom is very real to Christians, it is especially comforting to feel His presence at the workplace where we spend a third of our lives.

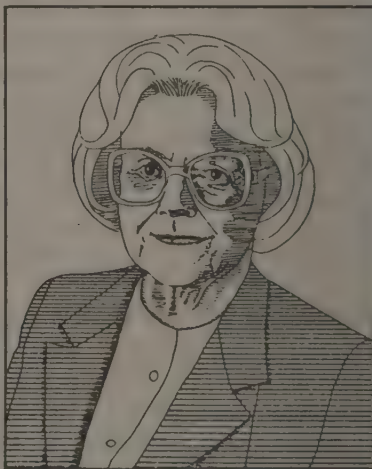


# St. Michael's Houses

by Christine Bertelson

SINCE ITS FOUNDING in 1984, the St Michael's Houses program has been helping provide low-cost, high-quality housing for homeless families in the St Louis area. The program was established by the parish Faith in Action Committee to address a growing crisis in our community — the lack of affordable, safe housing for poor families with children. In the St Louis area it has been estimated that there are nearly 15,000 homeless people, and thousands more living in crowded, dirty, substandard dwellings. Many of the homeless are single mothers with children. Some have been evicted from public housing. Some are battered women with no place to go. Hard times in Missouri's rural communities have sent unprecedented numbers of unemployed to urban areas, where unemployment is high and affordable housing scarce.

The St Michael's Houses program represents a partnership between our Parish and Ecumenical Housing Production Corporation, a local, non-profit organization with a solid reputation for acquiring and rehabilitating homes. For each



*Elsie Valier*  
*Founder of St Michael's Houses*



\$4,000 raised by the Church of St Michael and St George, the EHPC establishes a St Michael's house for a homeless family. The money is used as seed money for equity payments, which must be matched by EHPC with a combination of private loans and government subsidies.

The average annual income of the families assisted is about \$7,000. Each family must pay a third of its income for rent, and is expected to keep the home in good condition. Government rent subsidies make up the balance of monthly rent payments. Unfortunately, government subsidies for

low-income housing have been drastically cut. Unless government rent subsidies are assured to help make monthly mortgage payments, new properties cannot be secured.

In little more than three years, more than \$150,000 has been raised by church bazaars, fashion shows, the confirmation class' annual pizza sale and individual parishioners. With this seed money, more than 37 houses have been purchased for homeless families.

*For more information on this program, please write Elizabeth Hyers, P.O. Box 11887, St Louis, MO 63105.*



# On Capitol Hill

DESPITE ATTEMPTS by sectarian interest groups to make public policy follow a narrow sectarian line, the U.S. Congress in 1987 displays a healthy religious diversity, according to a biennial survey by Americans United for Separation of Church and State.

"The religious diversity of Congress reflects the vitality and diversity of the religious enterprise in America, as well as the tolerance and fairmindedness of the voters," said Americans United Research Director Albert J. Menendez. Menendez, who has monitored these trends for many years, said, "The Religious Right and other groups who want to impose an unconstitutional religious test for public office are not likely to win favor with the American people."

Roman Catholics placed first in the survey, occupying 141 seats in the 100th Congress. Methodists followed with 74 and Episcopalians

held 60 seats. (This is the third straight Congress in which these three affiliations have been the most commonly named by legislators.)

While Roman Catholics remain by far the largest single group in Congress, their loss of one represents the first time the number of Catholics has declined since the 1962 election.

Episcopalians stayed in first place in the 100-member Senate, with 20 members (closely followed by 19 Catholics). In the House, however, Episcopalians rank fifth, with only 9 percent of the members.

In South Carolina's 1st District, freshman Republican Representative Arthur Ravenel is a member of the French Huguenot Church, a tiny congregation in Charleston which traces its heritage to sixteenth-century France and which has close ties with Anglicanism.

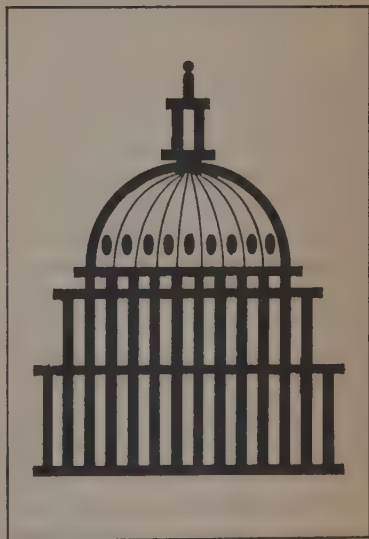
While interesting to political junkies, the religious affiliations of Congress don't serve as a certain indicator of voting behavior.

Menendez observed, "For years scholars have tried to interpret the impact of religious affiliation on the way members vote. Though no consensus of opinion has been reached, there seems to be agreement that Mormons and Lutherans are generally conservative on most issues, while Jews and Unitarians can be counted on to support liberal causes. United Church of Christ and nondenominational Protestants lean to the liberal side on social and foreign policy issues, less so on economic issues.

"Catholics," he said, "cross the whole spectrum but tend to be liberal on economic and foreign policy questions — the third most liberal group, in fact. But on issues like abortion and government aid to church schools, Catholics are the third most conservative group. Thus, the 'seamless garment' concept promoted by some of America's Catholic bishops seems to have won some support among Catholic members of Congress.

"Methodists and Presbyterians are found mostly to the right of center, despite what their denominational leaders prefer.

"Baptists," Menendez said, "are conservative on social and foreign policy issues but more liberal on economics. Baptists are also



sharply divided by race and region, with the black caucus members voting very differently from white Southern Republican Baptists.

"Episcopalians are just about in the center, though Republican Episcopalians in the Senate have consistently dissented from the administration's religious agenda."

— Reprinted with permission from *Church & State* magazine. Copyright 1987 Americans United for Separation of Church and State.

# Summer and Scaffolding

WITH THE COMING of summer, we expect our lives to change, and usually look forward to this change with anticipation. The days are warmer and it is daylight longer. We look for ways to enjoy the outdoors. We change the way we use our free or recreation time - whether for golfing, boating, camping, fishing, swimming, or even mowing the lawn. In short, we expect our lives to change somewhat - and they do change.

In his book, *Making All Things New*, Henri Nouwen refers to filled and unfilled time. The filled time is that which we schedule to do each day filling our time. The unfilled time is worrying about the things which have not happened - the "what if's" — what if it rains tomorrow, what if we don't meet the deadline. Yet, it is in Christ where we find the peace and solitude in our prayers - alone and corporately. Summer provides us this time to refocus our thoughts and take stock of where we are in a

relaxed, not so hurried, atmosphere.

Summer can be that time; also it can be a time to retreat, to find a moment of quiet, recreation, rest - solitude. In another book by Henri Nouwen, *The Way of the Heart*, we look at solitude as "a station where we can recharge our batteries or as the corner of the boxing ring where our wounds are oiled, our muscles massaged and our courage restored by fitting slogans. In short, we think of solitude as a place where we gather new strength to continue the ongoing competition of life." For many of us, summer is a time of rest and recreation.

We can acknowledge that rest and recreation is important for not only our bodies, but also for our minds. On the other hand, Nouwen challenges us, saying, "But that is not the solitude of St John the Baptist, of St Anthony or St Benedict . . . for them solitude is not a private therapeutic place. Rather, it is the place of conversion, the place where our old self dies and the new self is born,



the place where the emergence of the new man and the new woman occurs." Nouwen goes on to describe this solitude as an experience where we rid ourselves of our "scaffoldings," those supports such as friends, TV, the telephone, meetings, music, books, etc., all of which keep us distracted and keep us from facing God as we really are. In this solitude we come to God stripped of our scaffoldings, "naked, vulnerable, weak, sinful, deprived, broken, nothing."

They may sound harsh, but when we take away all the things which keep us busy and feeling important, we then can come to God, empty and in need. We come to God in need not of recreation, which involves more things to keep

us busy, but, rather, in need of "recreation," that is inner renewal that God creates by his Spirit. This recreation renews not only the weary body and overworked mind, but it refreshes and gives new life to the soul as it is touched by God.

Summer is a time of recreation, of finding some time to relax, have fun and charge up our batteries. But let's also remember it is a time of recreation when we are called to enter into solitude with God, to face our fears, our shortcomings, our nothingness, our sin; and then to trust in his love and grace that can renew our souls and give us true peace and rest this summer and always.

— *The Beehive*, Christ Church, Norway, Maine

## Hope For Heaven

Lord, I am quite convinced that I shall not be at home in heaven. Is this all Thou hast to offer?...Thy eternal City as men have described it seems unbearably cosmopolitan. There are some nations (which I will not at present specify), some denominations (which shall be nameless), one political party (Lord, Thou knowest), and many types of musicians (if such a word can be applied to them at all), with whom I could not possibly live. Could I, perhaps, have a quiet detached mansion on my own, with a few specified visitors for short periods?

— from *He Sent Leanness, A Book of Prayers for the Natural Man*,  
by David Read

*Wherefore seeing we also are compassed about with so great a cloud of witnesses . . . Hebrews 12:1*

# Faithful Examples of Grace

MY NINE-YEAR-OLD grandson was astonished to learn that Abraham lapsed in faith and turned to Hagar in an attempt to hurry the appearance of his promised son.

The story came up not in Sunday School but in the local K-Mart where we had been shopping. Near us in the checkout line was a Muslim couple. The woman was so thoroughly hidden behind black that even her eyes were secrets.

Such a noticeable contrast of cultures is uncommon in our neighborhood. On the way home I happened to mention that Arabs are descendants of Ishmael which prompted a telling of Ishmael's origin. When I pointed out that the current tensions and frequent bloodlettings between the descendants of Ishmael and the descendants of Isaac are a continuing result of Abraham's lapse of faith, my grandson said: "That's hard to believe!"

At first I thought he was commenting on the span of history in-

involved. But he quickly added, "Everything I ever heard about Abraham was good."

What was I to say to that? I couldn't let it go. I dislike the modern trend of debunking heroes, and I was afraid that silence on my part would intimate a lowered view of Abraham. Yet I think it's important for children - for all of us - to realize that the heroes of our faith were flesh and blood, that they stumbled and fell at times. They needed the same Savior we need, and God never allowed their stumblings to thwart His ultimate purpose.

In discussing this perspective with my grandson, I tried not to lessen the seriousness of sin. We recounted the instances of Abraham's faith which were "imputed unto him for righteousness" (James 2:23 KJV). I left for later the story of his passing his wife off as his sister, but perhaps now the young mind would be prepared for it. I thought about Flannery O'Connor's

statement that, in order not to be scandalized by Abraham's behavior in Egypt, one has to have a whole view of things.

This "whole" view is open to us in Scripture. The realities of sin are presented as clearly as the triumphs of grace. And those triumphs, because of this honesty, come to us as heightened realities. The characters are three-dimensional, and therefore believable. Abraham, Moses, David, Peter — the cast goes on and on — and, without the shocking sacrifice which cleansed them, there is not a saint in the bunch.

As a writer and as a reader, I believe that this honesty should carry over into all literature, especially in literature which claims to be Christian. I'm always uneasy when I discover a character (historical or fictional) as holy as God, for I know I'm up against a lie. I can't imagine any lie bringing honor to the One who *is* holy.

We each should be encouraged, I think, to realize that God uses imperfect men to accomplish His perfect will.

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— Charles Turner in *Tabletalk*, the bi-monthly magazine of Ligonier Ministries, POB 7500, Orlando, FL 32854

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## Conversion

Batter my heart, three-person'd God;  
for you  
As yet but knock, breathe, shine, and  
seek to mend;  
That I may rise, and stand, o'erthrow  
me, and bend  
Your force, to break, blow, burn and  
make me new.  
I, like an usurped town, to another due,  
Labour to admit you, but O, to no end.  
Reason, your viceroy in me, me should  
defend,  
But is captiv'd, and proves weak or  
untrue.  
Yet dearly I love you, and would be  
loved fain,  
But am betroth'd unto your enemy:  
Divorce me, untie, or break that knot  
again,  
Take me to you, imprison me, for I  
Except you enthrall me, never shall  
be free,  
Nor ever chaste, except your ravish me.

— John Donne, from the *Holy Sonnets*

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# Given Much Reaping Little



by Charles Rice

IN HIS PARABLES of the talents Jesus congratulates those who bring forth returns greater than or proportionate to what they have been given, and chastises those who fail to do so, even if their failure is caused by no worse than what we might loosely call a lack of self-confidence.

Imagine how much more severe his criticism would have been for those given many talents if they had, like misers, simply counted, rubbed, admired, piled and repiled their treasure. Imagine further, how rich his praise will be for those who, with little, have reaped much.

The Episcopal Church has been given many, many talents: a rich liturgy, a fine history of scholarship, a well-trained clergy, and a very capable body of laity.

Instead of reaping proportionate or greater returns, I fear that our church is acting like a miser, preoccupied with recounting, resorting, restructuring and reorganizing what it has, rather than going into the world to sow and to reap.

Instead of proclaiming the gospel, making new Christians and building up old ones, we are, I am afraid, like misers preoccupied with self: what will the Prayer Book and hymnal look like (in many parts of the world any edition of either would be a priceless treasure!), can women or homosexuals be ordained (surely we don't believe that ordination is



essential to ministry, though we sometimes act that way), what is the most sublime opinion on current public policy questions (if we fielded one foreign or domestic missionary for every ten opinions about policy the impact would be enormous).

We are, I am afraid, looking down at ourselves, instead of straight ahead to our brothers and sisters, or upward to heaven.

I do not put organizational and political questions down as of little importance. They are important and do have value, but, I would submit only a secondary value. Our primary concerns must be to proclaim the gospel, forward Christ's kingdom, and to help his suffering world.

My further concern is that our incessant internal machinations, reorganizations, and remodelings are self-inflicted "disinformation" to the rest of the world. They project us as just one more political group, struggling only with the popular issues of the day, and nothing more or different.

I think we may mistakenly assume that modern America hangs on our official position. In fact, our deeply secularized society needs our spiritual gifts and to hear the gospel as our church can proclaim it, much more than it needs another opinion on current issues. Unfortunately, if we appear to the outside world just like it, what we have to offer is concealed.

Internal reorganizations and debates on policy opinions are, in short, secondary diversions for us, and misleading signals by us to the rest of the world.

We need to recover some of our church's historical zeal for the outside world and for proclaiming the gospel. Our church baptized more adults in 1885 than in 1982! In the 19th century the *missionary* Diocese of Montana built a beautiful church for visitors to Yellowstone National Park. Today it is staffed not by Episcopal priests or even seminarians, but by students from other backgrounds. At the same time, other religious groups are gathering in new Christians. Thank God for them, because at least those with one talent are bearing some fruit, and the gospel is proclaimed.

What a loss that we who have been given five and ten talents are bickering among ourselves over opinions and internal management.

— *Rice is a communicant of the Church of St Michael and St George, St Louis, Missouri. This article originally appeared in THE LIVING CHURCH.*

# The Sunday The Fox Opened

THOUGH I COULD NOT have known it at the time, a momentous event in my faith journey occurred on a Sunday evening in 1963 in Greenville, South Carolina, when, in defiance of the State's archaic Blue Laws, the Fox Theater opened on Sunday. Seven of us made a pact to enter the front door of the church, be seen, then quietly slip out the back door and join John Wayne at the Fox.

Only lately have I come to see how that evening symbolizes a watershed in the history of Christianity in the United States. On that night, Greenville, South Carolina — the last pocket of resistance to secularity in the Western World — gave in and served notice that it would no longer be a prop for the Church. If Christians were going to be made in Greenville, then the Church must do it alone.

There would be no more free passes for the church, no more free rides. The Fox Theater went head-to-head with the church to see who would provide ultimate values for the young. That night in 1963, the Fox Theater won the opening skirmish.

In taking me to Church, my parents were affirming everything that was American. Church was, in a sense, the only show in town. Everybody else was doing it. Church, home, and state formed a vast consortium working together to instill Christian values. People grew up Christian simply by growing up American.

All that ended the night that the Fox Theater opened on Sunday.

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Excerpted from an article by William Williman

Me? A Missionary?



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YOUR PART IN A  
PARTNERSHIP OF  
PROCLAMATION

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# *The Anglican Digest* and Tomorrow's Church

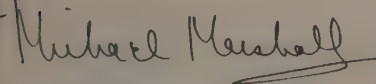
YOU MUST HAVE HEARD from all parts of our Church the good news about *The Anglican Digest*. It is rapidly becoming the most widely read of all Anglican publications and is received in nearly 200,000 homes this year.

Today, perhaps more than at any other time, Anglicans need an informative and readable bulletin which communicates the news of our Church together with its teaching and witness. We are relying upon our readers to help us to achieve such a vision for *The Anglican Digest*. You can help us in three ways TODAY which will insure *The Anglican Digest* continues to serve our Church TOMORROW.

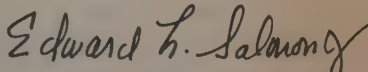


1. SEND us, in the envelope provided, the names and addresses of three Episcopalians whom you think would want to receive *The Anglican Digest*.
2. TALK about *The Anglican Digest* and its work and ministry to other people who attend your Church and encourage them to become readers.
3. GIVE a realistic donation to the work of *The Anglican Digest*. **This is a missionary enterprise:** \$25 will allow us to send the Digest to three other readers. \$100 would extend that ministry to twelve readers. Please be a part of our crusade and send a generous donation.

As Lambeth 1988 approaches it is our deep desire that *The Anglican Digest* will reach one quarter of a million in readership. With your help that goal is attainable.

+ 

The Rt Rev Michael Marshall  
Episcopal Director



The Rev E. L. Salmon Jr  
Chairman of the Board

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## A PRAYER FOR THE MINISTRY OF THE ANGLICAN DIGEST

HEAVENLY FATHER, pour down thy Holy Spirit upon the Church and grant us a new vision of thy Glory, a new experience of thy Power, and a new faithfulness to thy Word, a new consecration to thy Service, so that, through our renewed witness, thy Holy Name may be glorified and thy Kingdom advanced: through Jesus Christ our Lord. Amen.

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# Anglican Initiatory Rites:

## A Contribution to the Current Debate

C. FitzSimons Allison  
Bishop of South Carolina

*A lay chalice bearer recently received a severe scolding from a mother visiting from another diocese whose infant in arms was not administered the chalice. The layman wrote his bishop asking for clarification. He had never known infants to receive and he wanted to know what the Episcopal Church teaches on this subject and what our policies are.*

*This layman speaks for many, including clergy and bishops. What is our teaching and what is our practice? It is easier to ask than to answer.*

### Comments on the Arguments for Infant Communion

*Argument: Nothing can be required for communion that is not also required for baptism. Since we practice infant baptism, we must also practice infant communion. To every objection against infant communion the reply is, "Then why do we baptize infants?"*

For centuries in the West, the Christian church has clearly distinguished requirements for the recipients for infant baptism from the requirements for recipients of communion.

The requirement of faith in infant baptism was and is clearly on the shoulders of the sponsors who represent the Church into which the infant is received. This practice is a firmly anti-Pelagian sacrament

demonstrating the need for "prevenient grace" to enable the child to believe and trust in "God's mercy through Christ."

From the Catechism:

*Question:* What is required of us when we come to the Eucharist?

*Answer:* It is required that we should examine our lives, repent of our sins, and be in love and charity with all people.

*Argument:* *The primitive unity of baptism, confirmation and communion should be restored, as is illustrated by the third-century evidence in Hippolytus and Tertullian.*

The so-called "unity" in the elaborate initiation service we find in Hippolytus need not be imposed on the contemporary Church, whose historical experience to the contrary has not been without value and whose present situation is quite different.

It is ironic that we are being told that the experience of the medieval church in the West, together with the agreement among the Protestant, Anglican and Roman Catholic reformers of the sixteenth century, 400 years of Anglican experience, and the present teaching of the Roman Catholic church,

must all be jettisoned in favor of a practice in the third century possibly implied by Tertullian and Hippolytus, one a heretic and the other a schismatic!

*Argument:* *The model of Eastern Orthodoxy: In contrast to the church in the West, the Eastern church has retained the unity of baptism, confirmation, and communion of infants accomplished in one event at the infant's baptism. We should follow the example of Eastern Orthodoxy.*

It is true that the Eastern church has preserved the third-century practice of communicating infants and continues to communicate infants today. It is, however, exceedingly significant that, in practice, at about age seven children begin to follow the custom of adults and cease to communicate. On any given Sunday not in a special holy season, it is estimated by some Greek Orthodox priests that virtually none of the adults and children over seven receive!

There has long been among some Anglican clergy a tendency to romanticize the great church in the East. The late professor Frank Gavin, a prodigy and scholar at General Theological Seminary, produced an important work that serves as a corrective to this ten-



dency and gives us a clear picture of the Eastern church, its limitations and values.

It would seem more appropriate to borrow from the Eastern churches the seriousness, dignity, and solemnity of the Holy Eucharist than to borrow from them a practice which is likely to accentuate the danger of our losing these very qualities in Anglican practice. When has there ever been in any tradition a comparable casualness and lack of preparation in receiving Holy Communion as we so frequently find in the Episcopal church today?

## General Objections to Infant Communion

*It is anti-biblical.* First Corinthians 11:27ff requires discerning of the body of Christ and self-examination. Therefore, to communicate infants when we already have a sacrament of infant incorporation, which is baptism, confuses and conflates the place of Baptism and Holy Communion as treated in the New Testament.

*It is anti-traditional.* Infant communication is not an Anglican practice. It is unwise to jettison any great tradition unless there is biblical warrant or pastoral and/or

missiological urgency. Strong grounds on these fronts can be given to justify the origin and maintenance of the Anglican tradition.

*It is unpastoral* for the following reasons: (1) It obscures the place and importance of personal worship for all people which Holy Communion biblically and historically has underlined in the life of the church. (2) It obscures the importance of a Christian's response in faith to the word of God in individual and congregational life – the cognitive aspect of faith. (3) It obscures the importance of nurture in the Word (Christian education) in Christian individual and congregational life (*fides quaerens intellectum*).

## The Anglican Balance

The loss of the balance of object and subject, of grace and faith, of givenness and response is indicated in the words of administration in Rite II devoid now of that Elizabethan balance fortunately retained, if only as an option in Rite I: "The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ

died for thee, and feed on him in thy heart by faith, with thanksgiving."

The words of William Temple still warn us against losing this balance:

But then there is danger lest we think that the outward acts have efficacy by themselves....There is danger that we may turn that objective truth into a subjective delusion by supposing that to receive by the mouth the consecrated

species is to receive eternal life. Therefore one must be reminded that the flesh doth not profit at all, if it be only flesh, and even though it be the flesh of the Son of Man.

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— This essay is excerpted from a working paper for the Episcopal Church's House of Bishops. A complete text will be sent to any who request it from: Editor, POB 11887, St Louis, MO 63105



The English bishop said he would like to give the blessing at the end of his first service in Uganda. He picked up the printed service paper, raised his hand for a blessing, and very slowly and solemnly said in Luganda, "Do not take away the service paper!"

— Parish of Coley & Norwood Green, Halifax

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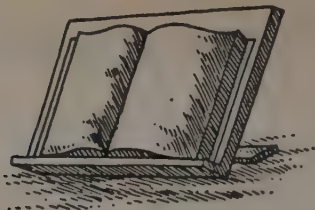
# Episcopal TV Director Takes Issue with TV Evangelists

IN THE WAKE of recent events at PTL in Charlotte, North Carolina, the Executive Director of the Atlanta-based Episcopal Radio-TV Foundation, the Rev Louis C. Schueddig, called on mainline church groups to redeem religious broadcasting by a renewed effort to use the mass media to communicate a true biblical message.

In a statement following the resignation of Jim Bakker from the PTL Network, Schueddig said, "The electronic evangelists in their negativism and materialism have legitimized greed and have caricatured the Christian message into a cheap road to success." In calling for a basic and clear reading of New Testament Gospels, Schueddig said, "The Christian imperative does not require that we be better off, but that we be better.

"Mainline churches have been quick to condemn commercial TV for its sex and violence but hesitant to criticize the excesses of the Electronic Church. In failing to do so, we have left the airways to reckless and exploitative forces who would make not the Cross but mascara and Mercedes the symbols of Christianity. We must offer a positive alternative," said Schueddig, citing the Foundation's recent co-production, SHADOWLANDS, as an example of quality Christian television. The film was hailed by the NEW YORK TIMES as the most effective TV drama of 1986. "We have an obligation to take the current distortion of the Christian message out of the sordid headlines and replace it with the genuine article. Our message does not need props and hype. It does need and deserve our commitment to use the media creatively to proclaim the Word of God."

# Explore the Book!



**M**OVING TOWARD THE BACK of the Book of Common Prayer one comes to a section of "Historical Documents of the Church" (BCP pp 863-878). These are fascinating pages and they stand as a bold witness to some vital discussion in the life of the Church.

They also provide elements of contact and catholicity in the Church; material that is both interesting *and* worthy of our attention.

1. *Definition of the Union of the Divine and Human Natures in the person of Christ, Council of Chalcedon, 451 A.D., Act V*

The blessed mystery of God in Christ. If we approach ecumenism from this angle, we are directed to hold high the mystery of this glorious union, and to put aside our denominationalism, directing our energy to the purpose of our life.

2. *The Creed of St Athanasius*

It is so easy to become pre-occupied with the particular situations and struggles of our lives, and to forget the Creative, Redemptive, Sustaining activity that is at work in us. The root of our being is "Being" itself; the great "I Am."

3. *Preface of the First Book of Common Prayer (1549)*

"And further that the people (by daily hearing of Holy



Scripture read in the Church) should continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true religion." Daily hearing and consideration of Holy Scripture can move us to that gracious alignment of the biblical story and our own stories. Daily prayer through the Offices is part of what we can be, and yet we find so many other things for our time. The passion and "inflammation" of love can await us.

#### 4. *The Articles of Religion*

Look at number XXXV and the "Names of the Homilies." Number eleven in this list intrigues me, "Of Alms-doing." (BCP p 875) As we move toward a higher degree of involvement and lay initiative, doesn't this imply some very positive action? "Alms - *doing*." As the Church we stand, not only as God's 'presence,' but as agents of 'action.'

#### 5. *The Chicago-Lambeth Quadrilateral 1886, 1888*

What are we about as Anglican Christians? We hold and acknowledge "the Holy Scriptures of the Old and New Testament as the revealed Word of God; the Nicene Creed as the sufficient statement of the Christian Faith; the two Sacraments, Baptism and the Supper of the Lord; and the Historic Episcopate." (BCP p 877) It is good to see that when all is rendered down, we stand on the solid ground of the tradition of the Church and the mystery of the sacraments instituted by our Lord. Those roots run through the faith and connect our practice with two thousand years of history.

Explore the book!

— The Rev Nicklas A. Mezacapa, Calvary Church, Rochester, Minnesota

# MBS Data Efficiency Ltd

To J W Walker & Sons Ltd

For the attention of the Credit Manager

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Dear Sir

Re: Rochester Cathedral

The above company has applied to us for a credit account. They have given your company as a trade reference. In view of which would you please assist us by supplying the following information.

- A) How long has the above had credit facilities with you?
- B) How much on average do they spend each month?
- C) Would you consider their payment record as excellent, good, slow, poor?
- D) Comments?

Please return this letter with your comments in the pre-paid envelope enclosed. Thank you for your help and co-operation.

Yours faithfully

Credit Control Manager

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# J. W. Walker & Sons, Ltd.

## *Organ Builders*

re: Rochester Cathedral

Dear Sirs,

We are obliged by your letter of 18 December.

Rochester Cathedral is a regional Headquarters of an Organisation founded originally in Jerusalem some 2000 years ago. The English area was developed by a man called Augustine who set up the Rochester area in about 600. In 1534 the English area became self controlling with Headquarters at Augustine's original office in Canterbury. The supreme Head of the Organisation has addresses at London, Windsor, and Sandringham. As has been said elsewhere, three addresses always give confidence to tradespeople.

We can understand your anxiety about the avowedly non trading nature of the Organisation, but this does not seem to us to be any disadvantage. They are very confident of the future, though their prospectus does declare that they will go into voluntary liquidation when their Principal eventually returns.

Truly yours faithfully

Executive Director



# The Third Commandment



*"Thou shalt not take the Name of the Lord thy God in vain."*

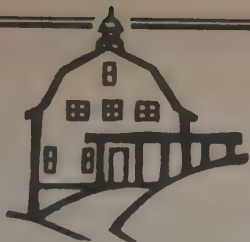
WHAT WOULD WE BE without our names? "What is in a name?" asked Shakespeare. Would a rose by any other name smell as sweet? Perhaps so, but we call it a rose all the same. The fact is that what we call something is much, much more than simply a label or a superficial categorizing. When we use someone's name, we employ all that person is. The misuse of God's Name is especially inappropriate and sinful when we realize that the name is an essential part of the personality. God's Name tells us more than just what to call Him; it means, "I am who I am; I will be who I will be." To misuse His Name is nothing less than misusing Him.

There are a variety of ways to misuse God's name; some obvious and easy to spot, others more sophisticated. How many times have we heard 'religious' people use God's name as if it were some magic formula or a mystical spell? Common cursing and swearing are due to the desire on the part of inarticulate people to impress others. The easiest way to shock another person seems to be by the use of some particular holy or sacred name. But the effect wears off almost immediately, and blasphemy simply becomes a boring habit: nothing more than an expression of impotence and weakness!

Taking in vain the Holy Name of Jesus, so common these days, is more than just a shocking expression: it shows a profound irreverence and disrespect for God Himself, and embarrasses those who are unfortunate enough to be in the company of people who use it. God has given us His Name, and in so doing, He has given us Himself. What will we do, and not do, to keep it holy?

— The Rev Robert Bosworth, All Saints' Cathedral, Fort Worth





## HILLSPEAKING

CRYSTAL BALLS, unlike diamonds, are in short supply in Arkansas. And so it is that the gnome who is assigned the job of ordering selections for the Episcopal Book does not always hit the mark. Because we want to be sure that every member gets a book, he tends to over order rather than the other way 'round. So at any given time, EBC has a few extra titles which may be purchased at a considerable savings over the publisher's price.

Currently in stock and available (subject, of course, to what we *do* have on hand) are the following (postpaid price is shown in parentheses): *The Doors of Eternity* (2.00), by Sybil Harton, "the Christian belief in the goodness of life and of the whole created order"; *Charles Simeon* (3.00), by Hugh A.E. Hopkins, "biography of a true evangelist of the English Church"; *His Life Is Mine* (2.50), by Archimandrite Sophrony, "spiritual testimony and a distillation of the knowledge of God; *Vision Glorious* (9.00), by Geoffrey Rowell, "themes and personalities of the Catholic Revival in Anglicanism."

Also, *Readings in St John's Gospel* (7.50, paperback), by William Temple, "among the best devotional literature which the greatest of the Gospels has inspired"; *As I Was Saying* (10.00), edited by Robert Knille, "A Chesterton Reader"; *Meditating on the Word* (9.56), by Dietrich Bonhoeffer, "displays Bonhoeffer's love for God's Word"; *Jesus and Paul: Places They Knew*, (10.00), by F.F. Bruce, "the color photographs that illustrate (the text) help us to see the lands . . ."

To order any, or all, of these past selections of the Episcopal Book Club, extraordinary values every one of them, send your remittance and order to: EBC, Hillspeak, Eureka Springs, AR 72632. Be sure to indicate the number of books wanted and give the full title of each book ordered.



## By Will and Deed

RECENTLY A MEMBER of a neighboring parish died. She lived alone and had no will. The police were called by neighbors and they sent her body to the Medical Examiner. No next of kin could be found. A Public Administrator was appointed and only some weeks later when all the legal requirements had been met could a funeral be planned.

The clergy are directed by the Prayer Book (page 445) to "instruct the people" on "the duty of ... all persons to make wills..."

It is striking also that the new Prayer Book places this instruction at the end of the service for the "Thanksgiving for the Birth or Adoption of a Child" rather than "The Visitation of the Sick" as in the old Prayer Book. Making provision is, in other words, not just for the sick and elderly, but for all of us whose lives touch others - and especially those with responsibility for children.

— The Ven F. Neff Powell

✠ \$400,000 to the Church of the Good Shepherd, Nashua, New Hampshire, from the estate of parishioner Esther Harless.

✠ \$20 million to St James' Church, Madison Avenue, New York City, from the trust of F. Huntington and Dorothy Doubleday Babcock.

✠ \$5,000 from the family of the Rev James White, Deacon, to the Church of the Messiah, Sheraden, Pennsylvania.

✠ One-fourth of the residue of her estate to St Michael's Church, Wayne Township, Pennsylvania

from Ruth J. McGregor.

✠ Approximately \$20,000 from the estate of Vinzie Lindhe Jones, Dallas, Texas, radio personality and longtime reader of *The Anglican Digest*, to SPEAK "to be used and expended for the . . . purposes to which SPEAK is dedicated."

✠ \$50,000 to the Church of the Redeemer, Sarasota, Florida, from the estate of Mrs Irene (Meda) Hope, long time benefactress of the parish. This gift is in addition to her gifts of the bell tower and the cross which is suspended over the High Altar.

# BOOK REVIEWS



THE SPIRITUALITY OF GENTLENESS, by Judith C. Lechman, Harper & Row Publishers, Inc, Icehouse One - 401, 151 Union Street, San Francisco, CA 94111-1299 (184 pages) \$14.95.

"Gentleness isn't attractive to us. We equate it with weakness and lack of courage." So Judith Lechman grasps this nettle of twentieth century Western prejudice and sees it as a challenge to recover roots of wholeness in spirituality and life.

The task is no easy one, for the road to gentleness is beset with the mines of all kinds of caricatures from the nineteenth century image of "gentle Jesus meek and mild" to the difficulty in actually translating the word for 'gentleness' in Greek used by Paul when listing the fruits of the Spirit. However we are led with insight and the scholarship of tradition through surrender and renunciation to a proper understanding of power and righteous anger. The range of resources and quotations carefully listed in the back of the book is impressive and helpful.



ABIDING IN CHRIST, by Bishop Reginald Hollis, Anglican Book Centre, 600 Jarvis St, Toronto, Ontario M4Y 2J6 Canada (98 pages)

"True prayer," writes Bishop Hollis, "cannot grow out of a religion of individualism." "We are part of (Christ) in the way that a hand or foot is part of a body. We are built into him the way one brick is mortared to another." "There cannot be an unconnected Christian." This important and refreshing book roots our prayer in meditation on the Lord's Prayer, the Sermon on the Mount and the Ten Commandments. This really is a fine book on prayer, but a book with a difference. It is firmly founded upon Scripture and sets personal prayer within the corporate life of the church.

— *These books are available through the publishers and your local parish and Cathedral book stores. We are sorry, but TAD cannot process these orders.*

# WE RECOMMEND



§ CHILDREN'S BOOKS by Episcopal lay educator Kathy Lutz available from Graded Press: *God Wants Us to Listen; God Made the World We See; The Smells in God's World; God's Gifts of Touch*. Each book comes with audio cassette and sells for \$5.95. Write Abingdon Press, 201 8th Ave S., Nashville, TN 37202.

§ THE VERY TIMELY, extremely interesting, and newly revised publication of the Historical Society of the Episcopal Church: *Anglican and Episcopal History*. The article on Anglican initiation contained in this TAD was excerpted from their current issue. Future numbers will include "Church Reviews" by Professor David L. Holmes of the College of William and Mary. They provide a wonderful insight into the worship of the Church as it exists today. Subscription Office, POB 2247, Austin TX 78768.

§ CHURCH GROWTH FOR EPISCOPALIANS, a "how-to" explanation of the "numbers game" applied to the Episcopal approach to congregational development,

\$4.95 each. Also available are committee manuals for assimilation, restoration, monitoring, renewal, and communicants. Information from Episcopal Center for Evangelism, POB 920, Live Oak, FL 32060.

§ A SERIES OF BOOKS of theological and historical interest including Hugh Latimer: Sermons, The Church of England Homilies, Writings of William Tyndale (on the occasion of the 450th anniversary of his death), and Thomas Cranmer on The Lord's Supper are available from Focus Christian Ministries Trust, 6 Orchard Road, Lewes, E. Sussex, BN72HB.

§ INDIVIDUAL OR PARISH SUPPORT OF CREED, the Christian Rescue Effort for the Emancipation of Dissidents. This work, under the direction of the Rev Dr Ernest Gordon, Dean-Emeritus of the Princeton Chapel, labors in behalf of the persecuted Church behind the Iron Curtain. And it gets results! Information from 326 N. Pitt Street, Alexandria, VA 22314. Dr Gordon is an outstanding preacher, as well.



# QUARTER WATCH



THE BISHOP OF NEVADA confirmed 5 children in the chapel at St Jude's Ranch for Children in Boulder City. The children presented the bishop with \$500.00 from their chapel tithes toward diocesan missionary work in Las Vegas.

ST JUDE'S RANCH FOR CHILDREN is in need of funds to complete the renovation of the chapel used daily by the children at that fine institution. The roof needs to be retiled, doors, windows and walls need to be protected from frequent flash floods. Further information from Father Wolf, DB 985, Boulder City, NV 89005.

MOBS CHANTING "Allah is great!" and "Islam only!" invaded churches in Zaria, doused them with gasoline and burned them to the ground. All of the city's churches, including Anglican, were destroyed.

THE FIRST WOMEN DEACONS in the Church of England were ordained at Canterbury Cathedral February 27, by the Archbishop of Canterbury who told the congregation, "One of the earliest Christian writers, St Ignatius,

said that the bishop is the symbol of God the Father, and the priests are a symbol of the Apostles. But the deacon, who is most dear to us, is a symbol of the ministry of Christ."

RUSSIAN CHRISTIANS are to get a further supply of Bibles and hymnals from the United Bible Societies. UBS will bear the cost of production and shipping to Moscow, with the American Bible Society providing a part of that cost. While 10,000 Bibles and Hymnals are being shipped, the supply is not nearly enough to meet demands.

HOW'S THAT AGAIN? At a recent clergy conference, the Bishop of Michigan indicated that he believed a pending legal case would be thrown out of court because it "violated the separation between church and religion".

THE NATIONAL ALTAR GUILD ASSOCIATION, by vote of its board, has opened the membership base to include provincial, diocesan, deanery, parish, mission, and individual representation. For information on the work of this fine association, please write Nancy





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randfield, 575 Vista Drive, San Carlos, CA 94070.

✠ **MAKES THE HEART GLAD** to read the the teaching program of the summer youth camps in the Diocese of Atlanta will focus on the Apostolic Succession. This year's emphasis will be followed by the other marks of the Chicago/Lambeth Quadrilateral: scriptures, Sacraments, Creeds.

✠ **A MAGNIFICENT PLAQUE** in honor of our parishioners who served their country in times of conflict" and commemorating veterans of WWII, Korea, and Vietnam was unveiled at Christ's and St Luke's Church, Norfolk, Virginia.

✠ **MAKES THE HEART SAD** to read in a parish bulletin the following comment from the Rector: Every Sunday when I rush in to do the 8 AM service..."

✠ **AND IN THE SAME VEIN...**to read in the Curate's column of a parish newsletter a defense of acolytes wearing tennis shoes under their vestments. Would they wear "dress" shoes on the tennis court? What foot-wear would they don if being presented to the President of the United States? Does not the King of Kings deserve our best effort? Such casual approaches to worship (by priests or servers) do not inspire reverence.

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✠ THEY TAKETH AWAY...b they also returneth. Word has been received from the Rector of Trinity Church, San Francisco, that the half of the congregation who kept the \$5 bills (see Lent TAD Quarter Watch) produced an 23% increase in pledges!

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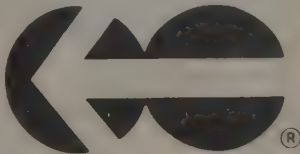
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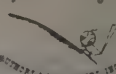
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✠ THE MOST REV GEORGE NOAKES, Bishop of St David's, has been elected Archbishop of Wales, to succeed the Most Rev Derrick Childs.

✠ THE REV GERMAN MARTINEZ, vicar of the Church of the Reconciliation in Monterrey was elected Bishop of Northern Mexico, succeeding the Rt Rev Leonardo Romero.

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## ✠ Deaths ✠

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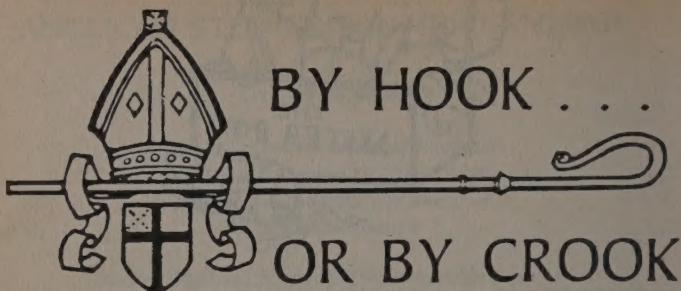


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✠ THE REV JOHN DAVIES, who at age 101 was the oldest clergyman in active parish work of any Church body in Canada, and served as assistant at St Paul's Church, Woodstock, Ontario, until his illness last fall.

✠ THE REV CANON RICHARD MILFORD, the only surviving founder of Oxfam, died in January at age 91. Canon Milford and three colleagues launched the internationally known Oxford Committee for Famine Relief in 1942 to help Greek children who were victims of German bombing.

✠ GEORGE T. GUERNSEY III, 70, active and loyal Churchman on parish, diocesan, and national levels. Mr Guernsey served as president of the Evangelical Education Society, as board member of the Episcopal Divinity School and the Virginia Theological Seminary, many times delegate to the General Convention, and senior warden and treasurer of St. Louis' Christ Church Cathedral.



IN THE NEW TESTAMENT CHURCH, mission and evangelism belong together. St Paul's evangelistic journeys were structured around the distribution of alms for the poor. For Paul, there was no such thing as the gospel on the one hand, and the social gospel on the other. He did not see two different agendas: evangelizing and teaching about Jesus Christ as opposed to social concern for justice and peace. For the motivation of the social gospel cannot simply be love of neighbor. We do not go to others from our strength to their weakness. Such a view of care and concern rapidly degenerates into patronizing and do-gooding. Here as elsewhere we need a vision that compels us to go where we would not choose to go, to love those who we would not choose to love, and to share with others who we would not choose as friends.

So, it is the same Jesus whom we worship and serve and recognize by faith in the bread and wine at the Eucharist, whom we worship and recognize by faith in the homeless, the hungry, the sick and the imprisoned. It was Frank Weston, the Anglican Bishop of Zanzibar (1908 - 1924) who said: "Now go out into the highways and hedges and look for Jesus in the ragged and naked, in the oppressed and sweated, in those who have lost hope, and in those who are struggling to make good. Look for Jesus in them; and when you find him, gird yourselves with his towel of fellowship and wash his feet in the person of your brethren."



In the fullness of the gospel we cannot put witness before worship, or mission before evangelism. The church needs to be continually evangelized for mission. Christians need to be empowered by the worship of Christ in the sanctuary before they are expelled to worship and serve him in the slums. Jesus was expelled by the Holy Spirit immediately after his baptism into the desert for confrontation with evil, as surely as he led those disciples down the Mountain of Transfiguration to heal the boy in need. That healing, like all truly compassionate and corrective concerns, is achieved only by the power of prayer and fasting. It is not achieved in our own strength.

It is the love of Christ which 'constrains' us in both worship and service. "Would you honor the body of Christ?" wrote St. John Chrysostom. "Do not despise his nakedness, do not honor him here in Church, clothed in silk vestments, and then pass Him by unclothed and frozen outside." Yes, it is true: when the worship ends, the service begins.



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